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nation that buys more of Japan than she sells. Under present conditions it would be suicidal to put an end to this, and the success of Japan in a war would be so doubtful that her wise statesmen, unless goaded by American injustice, would never risk it.

He would have America recognize a Monroe Doctrine for the far East under the guidance of Japan, thus ensuring her friendship for us, an open door in China, and the best interest of Asia.

Under present conditions of excitement and suspicion it would be most wholesome for this book to have large reading.

I. S.

ADLER, FELIX. *The World Crisis and Its Meaning*. Pp. 232. Price, \$1.50. New York: D. Appleton and Company, 1915.

The eight chapters in this book comprise the subject-matter of a series of public addresses by the author. It is interesting to one whose training has been economic and sociologic to read this keen analysis of present problems from an ethical viewpoint. "The war," Dr. Adler says, "is a demonstration of the insufficiency of our ethical concepts." In our defence of nationalism we have failed to see "that the nationalism of one people is consistent with that of others" and that there must be created "a deep sense of the worth of different types of civilization."

This ethical idea permeates the entire book. We have been suffering under the illusion, he says, in the chapter on international peace, that there is a quick remedy for war and have not sufficiently noticed such factors as world unrest or differences in the stage of civilization reached by different nations. The engine to create peace is good will, and he proposes an international conference composed of representatives from the laboring classes, manufacturers, agriculturists and universities, and not of diplomats alone as a means of averting war. An ideal to be sure, but deserving of serious consideration by those who are seeking a way out.

The chapter on Civilization and Progress in the Light of the War is one of the most interesting in the book. An ethical society is the ideal and civilization only the means. That civilization has not produced a society morally acceptable, there are three proofs: (1) a highly civilized society may coexist with internal moral decay; (2) the benefits of civilization are yet available only to a minority; and (3) civilized peoples show the most flagrant conduct toward uncivilized.

The failure of most "programs" is due to a defective philosophy, a philosophy which neglects elements vital to any solution. It is probably because most of us are narrow and cannot see a problem in its wider relations. Dr. Adler has done a great service in this book by giving us the larger view.

B. D. M.

BATY, T. and MORGAN, J. H. *War: Its Conduct and Legal Results*. Pp. xxviii, 578. Price, 10s. 6d. London: John Murray, 1915.

This work is an authoritative commentary on British policy during the present war rather than a general treatise on the law of war. The three divisions into which the book is divided deal with The Crown and the Subject (Part 1),